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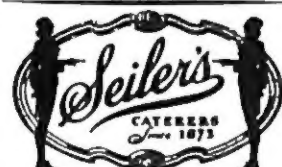
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A Poem

"Let me but do my work from day to day
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say
When vagrant wishes beckon me astray,
'This is my work; my blessing, not my doom;
'Of all who live, I am the one by whom
'This work can best be done in the right way.'
Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best."

—Henry Van Dyke



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HUMAN RIGHTS It is easy enough to view the United Nations Universal Declaration of Human Rights with a certain cynicism. The hard-headed delegates to the General Assembly in Paris have not all treated it with the seriousness which its sponsors expected, and perhaps not more than a dozen Governments have taken any close interest in its elaboration. For although the fifty-eight countries seem willing enough to spend their days (and their dollars) in inconclusive debates about those items which today divide the United Nations they have apparently less enthusiasm for the profounder problems which they share. But hard-headed too often means short-sighted. That some of the last two and a half years' discussion on human rights may have been wordy and vague, that undue time was spent on minor points of literary style: such trifling stupidities will not affect the value of the final document. It is not long and it sticks to the point. Its two principal authors, Mrs. Roosevelt and Dr. Charles Malik (the Social and Humanitarian Committee's Lebanese chairman) have quite clear ideas about this. Now that the Declaration has been approved it will be a "potent ideological weapon," "something which pushes us," in other words, a stick with which Governments and national consciences can be beaten. Nor will it be a passive instrument; it will be picked up and wielded by discontented political groups throughout the world. For the Declaration is to be, in its own words, "a common standard of achievement." "Every individual and every organ of society" must see to it, "by progressive measures," that the rights which it lays down are put into effect, and there is later to be an international covenant which will commit the member States even more closely to its principles.

This is, to say the least, a bold step for the world to take when there is no Government in existence which can guarantee, even to its more favorite citizens, all the rights laid down. For these are here proclaimed for everyone without distinction of any kind, and the Declaration is unquestionably meant to apply equally to those who are farthest from attaining them: to the North African Arab, the Latin-American Indian, the East European anti-Communist, and the American Negro. Only the two final articles in any way limit the application of these rights. No one can be permitted to use his own rights in order to take away those of his fellows, and ultimately "the just requirements of morality, public order, and the general welfare in a democratic society" can override all other con-

siderations. This will be the State's safeguard and its excuse, but since it is a separate general article it detracts far less from the strength of the rest than would a succession of reservations to the individual articles. Some of its provisions are, of course, vague enough, and the Declaration is inevitably made more elastic by the differing interpretations of such key words as "freedom" or "impartial." But there are many of its articles which can hardly be misunderstood. Equality before the law, freedom from arbitrary arrest, the right to public trial, freedom of speech and of assembly, freedom of movement within and between countries, the right of political asylum, and the principle of elective government by universal suffrage: all these important political liberties are plainly stated. Economic rights are less clearly defined, but there are unmistakable provisions for periodic holidays with pay and for equal pay for equal work (for "everyone without any discrimination").

In view of the uses to which this document may be put it has been interesting to see the reactions of those countries which are farthest from fulfilling its provisions. The degree of unanimity has been surprising and only on three of the articles were there more than five opposing votes. The Latin Americans, remembering perhaps that a strong police force, as in Spain, can make nonsense of any liberal promises, seem to have treated the Declaration somewhat light-heartedly as an opportunity for elegant rhetoric by the delegates. The Russians, however, have been more wary. For it is an awkward boomerang for the Communists. Where they are in opposition, and especially in the colonial territories, they will certainly find the Declaration a powerful weapon. But wherever they govern, and can only retain power by representative methods, it will turn against them. Thus the Russians all through have fought on the one hand to make plain the universality of the Declaration and have tried to have special mention of this written into what they see as the most important article. On the other they have moved amendments to ensure that some key articles, such as that of freedom of speech, should not apply to their opponents, to "Fascists and war-mongers." The Russian block voted to the last against the right to freedom of movement and residence within the borders of each State; against the right of a person to leave any country, including his own, and to return to his country; and against the right "to freedom of thought, conscience, and religion." The Communist block abstained on such an obvious sentiment as:

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

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Alfred Hampden Moorhouse, Editor and Publisher

The Communists also objected to the right of everyone to share in the common cultural life. To Mr. Vyshinsky this whole conception is 150 years out of date. True enough, the Declaration, notably in the political articles which contain its fullest and most specific provisions, represents the bourgeois liberalism which the Communists have been unable and unwilling to absorb. In this it can be seen as a victory for the non-Communist

point of view. But how far have these principles been put into effect by the non-Communist States themselves? This Declaration is no smug statement of the Western way of life; the ideas incorporated in it may be old ones, but there is not one of the United Nations which will find that they are any the weaker for that. — *The Manchester Guardian Weekly*.

MASONS ON POSTAGE STAMPS

By EDNA ROOT PEBBLES, Woodlawn Chapter No. 335, O.E.S.

It is a great satisfaction to a Mason to know that members of his fraternal organization have achieved such a high place in the history of our country that they are considered worthy of having their portraits on postage stamps to show the world how greatly they are esteemed. This is especially significant in the United States where greatness is achieved by the efforts of the individual, not by accident of birth. The members of the Masonic Order are proud of the large number of prominent men shown on our stamps whom they may call Brother.

The Masonic records of our presidents are complete with two or three exceptions, but those of other famous men pictured on our stamps are not as their biographies do not include fraternal affiliations, and it takes a great deal of research to secure this information. In the case of the older men, records of lodges have been lost or destroyed.

Thirteen of our presidents were (or are) Masons. A sketch of their fraternal activities follows, in the order of their service.

George Washington was initiated in a lodge at Fredericksburg, Va., in 1752, four months before his 21st birthday. This lodge still functions, and is venerated as "Washington's Mother Lodge." The Bible on which he took his obligation is still in its possession. In 1777 five Virginia lodges met to erect a Grand Lodge, and recommended that Washington be made the first Grand Master. But he was busy with the Revolutionary War and gave that, with the fact that "he did not consider it Masonically legal that one who had never been installed as Master or Warden of a lodge should be elected Grand Master," as his reasons for declining. Records show that he visited many lodges and Grand Lodges. He was installed as first Worshipful Master of Alexandria Lodge in 1788, and reelected in 1789, therefore he still filled that chair when he took the oath of office as President. The oath was administered by Robert R. Livingston, G. M. of New York; the Marshal of the Day was Gen. Jacob Morton, who followed Livingston as G. M. in 1801. Washington's personal escort was Gen. Morgan Lewis, who became a G. M. in New York in 1830 and 1843.

The Bible on which the oath was administered was the property of St. John's Lodge No. 1, and is still in its possession.

The Masonic Fraternity, by general consent, was in charge of the ceremonies connected with the laying of the corner stone of the new Capitol in Washington. The Grand Lodge of Maryland had charge of this rite with

Alexandria Lodge in the place of honor in the parade. Gen. Washington set the stone, using a trowel treasured by Alexandria Lodge. He wore an apron presented to him by Lafayette, which had been made by Madame Lafayette. Later on the name of Alexandria Lodge was changed to Washington-Alexandria No. 22.

James Monroe was, in the Masonic language of the time, "prefer'd, received and balloted for, accepted and entered an apprentice" in Williamsburg Lodge No. 6 in 1775. He was under 18 years of age, but the lawful age of 21 had not yet been established. Records do not show in what lodge he was passed and raised. It may have been in an army lodge.

Andrew Jackson was elected Grand Master of Tennessee in 1822, and again in 1823. There is no information available as to where or when he became a Mason, but he seems to have had some connection with a lodge that met at Clover Bottom, Ky., although when that lodge (Philanthropic No. 12) surrendered its charter, Jackson's name did not appear on its roster. When a lodge was inaugurated at Greenville in 1801 Jackson served as Senior Warden pro-tem. Records of Harmony Lodge No. 1 at Nashville show that Jackson was a member. He was a brother in the Holy Royal Arch; officiated as Deputy General Grand High Priest at the institution of the Grand Chapter of Tennessee in 1826.

James K. Polk was "raised to the sublime degree" in Columbia Lodge No. 31, Columbia, Tennessee, in 1820. He served as Jr. Deacon that same year, and Jr. Warden in 1821. In 1825 he was exalted in Lafayette Chapter No. 3 R. A. M.

James Buchanan was initiated in Lodge No. 43 at Lancaster, Pa., in 1817; elected W. M. 1822; the following year was appointed the first District Deputy for his district. He was exalted in the Holy Royal Arch in 1826.

Andrew Johnson was initiated, passed and raised in Greenville Lodge No. 119 (now No. 3) in 1851. He was a brother in the R. A. M., probably exalted in Washington Chapter No. 20 at Jonesboro, and probably became a charter member of Greenville Chapter No. 82 in 1868. He was Knighted in K.T. 1859, and was a member of Nashville Commandery. The Scottish Rite Degrees were conferred at the White House in 1867.

James A. Garfield was initiated in Magnolia Lodge No. 20, Columbus, Ohio, in 1861; received the Master's Degree in Columbus No. 30; affiliated with Garrettsville No. 246 in 1866. He served as Chaplain in 1868-69, and in 1869 became a charter member of Pentalpha No. 23

at Washington, D. C. Garfield received the R. A. Degree in 1866 in Columbia Chapter No. 1. Washington; Red Cross and Templar Orders the same year in Columbia Commandery No. 2; Selected and Most Excellent Architect's Degree in 1871; fourth and fifth Degrees A. and A. Scottish Rite in Mithras Lodge of Perfection No. 2 in 1871, and the 6th to 13th Degrees the same year. He received the 14th Degree in 1872.

William McKinley petitioner Hiram Lodge No. 21 at Winchester, Virginia, at the close of the Civil War, and because of war conditions received one Degree each day on May 1, 2 and 3, 1865. In 1867 he affiliated with Canton Lodge No. 67, and in 1869 became a charter member of Eagle No. 43 which was afterward named for him.

Theodore Roosevelt petitioned Matinecock No. 806 of Oyster Bay in 1901. His gardener was Master of the lodge. Roosevelt was then Vice President of the United States. He visited many lodges, and took part in Masonic ceremonies, but never occupied a Chair. He was made an Honorary Member of Pentalpha No. 23 in 1904, the lodge of which Garfield had been a charter member in 1869.

William Howard Taft was made a Mason "at sight" in Cincinnati in 1909. He became a member of Kilwinning No. 256 of Cincinnati the same year, one month after his inauguration as President. He visited many lodges, and was made an Honorary Member of Crescent No. 25 at Cedar Rapids, Iowa. At a speech before the Grand Lodge of Massachusetts he expressed his regret that he had not followed the usual way of entering the Masonic Fraternity, but stated that it was a matter of necessity and not of his choosing.

Warren G. Harding was initiated in Marion No. 70, Marion, Ohio, in 1901, but for some unknown reason he waited until 1920 to pass the Fellowship Degree. He passed to other Degrees that year, and the next was exalted in Marion Chapter No. 62; received the Templar Degrees in Marion Commandery, and the Scottish Rite Degree. He was elected to receive the Royal and Select Masters Degrees, and the 33rd Degree of the Scottish Rite at the time of his death.

Franklin D. Roosevelt received the first, second, and third Degrees in Holland Lodge No. 8 in 1911, the same lodge in which Washington had been made an Honorary member in 1789. Roosevelt received the Scottish Rite Degree in 1929 in Albany Consistory, while Governor of New York.

Harry S. Truman has not yet been pictured on our postage stamps, but he may as well be included with the Masonic Presidents. He was initiated in Belton No. 450 in 1909. The following year he served as Jr. Warden of Grandview No. 618 of which he was one of the founders, as W. M. under dispensation, and then Charter Master. He was Secretary in 1917, and was serving as Master again when called to the army. From 1925 to 1930 he served as District G. M. and Lecturer. In 1930 he was appointed Grand Pursuivant. Year by year he passed through Grand offices, and in 1940 became Grand Master. Truman became a member of the Scottish Rite in 1917. R. A. M. 1919, Royal and Select Masons 1919, Knight Templar 1923, and Noble of Mystic Shrine 1917.

There is some reason to believe that President Jefferson, Madison and Pierce were Masons, but in the absence of any proof, they must be omitted from the list. John Quincy Adams wrote in his memoirs, "I am not, and never was a Freemason." In fact, he was a strong anti-Mason, and was a leader in the Anti-Masonic Crusade. He wrote a book on the subject in 1847, "Letters on the Masonic Institution."

Millard Fillmore, who succeeded to the Presidency on the death of Zachary Taylor in 1850, also took part in the Anti-Masonic Crusade. He stated that "from what he had heard of Freemasonry it must be a very wicked thing." There was a rumor that he had been a Mason at one time, but there is nothing to substantiate this.

At several different times Abraham Lincoln planned to petition a Masonic Lodge but pressure of other affairs prevented. There is in existence a letter to a friend in which he stated that on his retirement from the Presidency he intended to petition for the Degree, but his untimely death intervened.

Ulysses Grant's father and two brothers were members of a Galena, Illinois Lodge, and the father often told friends that Ulysses intended to petition for the Degrees, but in the press of duties in the army and Presidency it was delayed. In 1871 he told a group of Knights Templar that when he returned home he would petition Miner's No. 273. The G. M. arranged to make him a Mason "at sight," but Grant died before this could be accomplished.

Of the Vice Presidents who were Masons, we have already mentioned Andrew Johnson, Millard Fillmore, Theodore Roosevelt, and Harry Truman. Others not shown on our stamps are Schuyler, Colfax, Aaron Burr, Daniel Tompkins, J. C. Breckenridge, George M. Dallas, Charles W. Fairbanks, Garret A. Hobart, Richard M. Johnson, William R. King, Thomas R. Marshall, Adlai Stevenson, and Henry A. Wallace.

Twelve signers of the Constitution of the United States were Masons.

Of the fifty-six signers of the Declaration of Independence, fifteen are known to have been members of the Craft, namely John Hancock, Lyman Hall, Joseph Hercules, William Hooper, Thomas Nelson, Jr., Thomas McKean, Robert T. Paine, Richard Stockton, Roger Sherman, Matthew Thornton, William Whipple, George Walton, John Witherspoon and John Penn.

Benjamin Franklin is the only one of the signers appearing on our stamps. He was a member of a Lodge in Philadelphia in 1730. In 1732 he drafted its by-laws; in 1734 was elected Master, and acted as Grand Master. Also in 1734 he printed the "Book of Constitution," the first Masonic book in America. In 1735 he became Secretary of the Lodge, and Provincial G. M. in 1760. In 1776 he affiliated with lodges in France, and in 1778 assisted in the initiation of Voltaire.

The information on other famous men on U. S. stamps is incomplete, but the following are known to have been members of the Order:

Stephen F. Austin, Luther Burbank, Samuel Clemens (Mark Twain, who left his lodge in St. Louis because of a quarrel over a gavel he had presented), George Rogers

Clark. Henry Clay, a Mason from early life, became G. M. of Kentucky in 1820. Stephen Decatur, Admiral David G. Farragut, Nathaneal Green, Nathan Hale, Gen. Sam Houston, became a Mason in 1817. When the Republic of Texas was set up at what is now Houston, Holland Lodge No. 1 was constituted. Houston became a member and presided over the convention which inaugurated the Grand Lodge of Texas in 1862.

John Paul Jones, was made a Mason in Paris in its most distinguished lodge. General Thaddeus Kosciuszko, Robert R. Livingston, Grand Master of New York, Dr. Crawford W. Long, Thomas McDonough, Gen. James Oglethorpe, Com. Oliver H. Perry, Rufus Putnam, Gen. Casimir Pulaski, Edward Staunton, Admiral Winfield Schley, Gen. John Sullivan, John Philip Sousa, Baron Von Steuben, William H. Seward was an Anti-Mason, Gen. MacArthur, Gen. George Marshall, Lt. Gen. Henry Arnold, Admiral Ernest King.

SOME FAMOUS MASONS ON FOREIGN STAMPS.

Mozart (Austria) composed Masonic music, especially the opera "The Magic Flute." Napoleon (France) became a Mason probably between 1795-98. The Empress Josephine was patroness of a Woman's Auxiliary, forerunner of the Order of Eastern Star. Garibaldi (Italy) was Grand Master of Palermo in 1860. Louis Kossuth (Hungary) was made a Mason "at sight" in Cincinnati in 1852. Goethe (Germany) wrote the poem "A Mason's Ways," and "Wilhelm Meister." Lessing (Germany) wrote "Nathan the Wise." Schiller, Goethe and Lessing collaborated in a Masonic play, "The Three Rings" which was produced in Weimar. Franz Joseph Haydn (Austria).

Daniel O'Connell (Ireland). In 1738 Pope Clement XII issued a Bull excommunicating every Mason in the world. When a promulgation was published in Ireland, O'Connell was given an ultimatum—give up his religion

or his Masonic membership. He gave up the membership. Frederick the Great (Germany) became a Mason at Brunswick in 1738. Paul I (Russia) became a Mason about 1786. The next year he ordered the suppression of Masonry throughout Russia after he had become Grand Master of the Knights of Malta, an anti-Masonic organization. Edward VII, Edward VIII, and George VI (England). Edward VII was G. M. Will Rogers (Nicaragua). Bernardo O'Higgins (Chile). Joe de San Martin (Argentina and Peru). Simon Bolivar (Costa Rica, Ecuador, Panama, Peru, Venezuela and Bolivia).

As a matter of interest to the Fraternity, the following well known men were, or are, Masons:

Jean Sibelius, Finland, was a musician for Grand Lodges. William Hogarth, England, his painting "Night" is the most famous of Masonic pictures. Lord Kitchener, England, was District G. M. in Egypt and India. Samuel Wesley, England, was organist for Grand Lodges. Edwin Booth, American actor. Robert Burns, Scotland, the "Masonic Laureate of Scotland," wrote Masonic songs still sung in lodges. Rudyard Kipling, England, wrote Masonic poems and stories. Sir Walter Scott, Scotland. Jonathan Swift, England. Samuel Johnson, England.

Lafayette, France, became a Mason in the United States, probably in a military camp, and visited many Grand Lodges here. Paul Revere, initiated in St. Andrews Lodge in Boston in 1761, became G. M. 1770; R. A. M. 1770; Sr. Grand Warden and G. M. 1795, 96, 97.

Admiral Byrd and his pilot Bernt Balchen dropped Masonic flags on the North and South Poles. The Glove, a Masonic symbol is shown on the Byrd stamp A234.

Incidentally, records show that in 1947 there were 15,264 Masonic Lodges in the 48 states, with 2,565,391 members in the States, District of Columbia, and Puerto Rico. Of the governors of the 48 states, 34 are Masons.

—*Weekly Philatelic Gossip.*

MY SON

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Among the most tender relationships in all Freemasonry is that between father and son, when both are brethren of the Ancient Craft. But because the bond of fraternity, doubled, trebled by the blood tie, is so transcendental so also is it at times productive of mental stress and difficulty.

My son has never said he would like to be a Freemason, although of course he knows of my membership and my interest. Shall I suggest that he join? How far may I go—how far should I go?

Many a father is faced with this problem and the answers are as many as the situations. Nor can any Bulletin answer this troubled brother, for circumstances alter cases and what may be wise in one situation may be unwise in another.

Yet some observations may be ventured.

The unwritten law against proselyting is primarily to insure the truthful living of Masonic ideals, and for

the protection of the Fraternity. To be a good Freemason a man must seek "of his own free will and accord." If he is sought, he is deprived of the precious power of self-decision in a matter of great importance. Masons who are asked into the Fraternity seldom value it as those who have desired it of their own motion, and therefore, may not be as good Freemasons as those who petitioned, unasked.

But the relation of father and son is totally different from that of any other two men, one a Mason, the other not. The father has guided his son through childhood and youth. The father has offered counsel on many important matters; friends, choice of school, advantages of one business or profession over another. He has sought to help his son make a wise and a right choice in many, if not all phases of human intercourse. To translate the unwritten law against soliciting members to mean that a father should not advise with his son about a major

interest in life which the father has found valuable and dear, is to be extremely technical.

But there is a vast difference between advice and solicitation. To say to a beloved son on his twenty-first birthday: "I have found Freemasonry of great value. It has promoted friendships in my life. It has provided me with a satisfactory philosophy of living. It has given me an interest in my fellowmen. It has afforded an outlet for altruism and given opportunities for unselfish labors for others. I suggest that you investigate it for yourself, and consider it seriously as one of the privileges of man's estate," is quite different from asking him: "My son, I want you to join my Lodge. Father knows best, and this is one of the things you are now in a position to do—do it, if for no other reason than to please me."

The first statement is one which a father might make to his son of any important activity—such as church or school. In it the father makes no attempt to force his son; nor does he ask for a petition to any especial Lodge. In the second he has substituted his own judgment for that of his son, and asked as a personal favor something which should never be so considered.

It is not uncommon for a loving father to put a petition for the degrees in his own Lodge, together with the fees, at his son's plate at breakfast on his twenty-first birthday. And none who know the hearts of fathers can question the loving kindness of such a gift. But it is a matter for careful thought; in trying to be kind, may the father perhaps succeed only in being unconsciously cruel? Suppose the young man has already mentally selected another Lodge than his father's? Suppose he has already made up his mind that he does not want to be a Freemason? Suppose he has never thought of it at all, and now sends in his petition just because father, in effect, asks him to? In any such events, the young man is not likely to be happy as a Freemason in his father's Lodge. Here, also, circumstances alter cases; the petition and fee may be the most welcome of gifts, but at least the idea bears thinking through before action is taken.

"My son has said he wants to be a Freemason. Shall I ask him to petition my Lodge, or suggest that he choose for himself?"

In a great many places there is but one Lodge which the son can petition—his father's Lodge. In small communities with only one Lodge holding jurisdiction, the above question would not be asked. But in communities with two or more Lodges holding concurrent jurisdiction over candidates, the matter may be one of some importance. In large cities with many Lodges it may be of overwhelming importance.

For "the old Lodge" that is Mother Lodge to a father, may be anything but the type of Lodge which the young man desires. He may—and undoubtedly will—want to go into that Lodge in which he has the most friends. He may not want to be known only as "the son of the old man" but to make his own place for himself. Father's Lodge may be composed mostly of middle-aged or elderly men; a young man may build a far happier career

in a Lodge largely of men nearer his own age. Father's Lodge may be a more expensive Lodge than son would like to join. But father's Lodge is the Lodge father loves, and unless the father make it easy for him to choose his own, a dutiful son is more than apt to choose the Lodge of his parent. It may be the happiest of choices; it may be less fortunate than another. The point here made is that he is the wise father who makes it possible for son to make his own choice (if choice there be) as to that Masonic home in which he will, normally, live his whole Masonic life, long after father has been gathered to his forbears.

"One of my happiest experience was seeing my son raised as a Master Mason in my Lodge. But he now takes little interest, misses many meetings and is inclined to take his dimit and drop out altogether."

Alas, there is little or nothing than can be done. The damage is probably irreparable. But much might have been done to prevent such a feeling.

Why does the son of a father, raised in his father's Lodge, take little interest?

No categorical answer is possible. But some answers are probable.

Father may have been unwise enough to remember too often that this newly made brother was the little boy he saw through all childhood ills from measles to algebra. This small boy is not really Brother Smith—he's only little Tommy, immature, inexperienced, a mere kid! And so father contradicts him on the Lodge floor, won't let him take his normal part in Lodge activities, insists on sitting beside him at every meeting, prevents him from making his own friends. It is not to be wondered at that young Brother Smith, under such circumstances, "loses interest."

A certain father of a very positive nature, combative and virile, a power in his Lodge, and a leader in all his circles, refused to take his son's petition to his own Lodge. "Apply elsewhere!" he told the young man. In my Lodge you'll be just Daddy's son. You'll never be anything but Dad Jones' boy. Go where you can be Brother Bill Jones with no father to hamstring your career. Carve your own. Visit my Lodge and I'll visit yours, but you'll be the happier standing on your own feet than on mine."

An unusual father, but a sensible one.

Occasionally it happens that the reverse is the case. Father may be shy, retiring, gentle; the kind who never gets on his feet, who has never held office, who loves his Lodge from a seat in the second row. Son comes into Masonry all keyed up over joining his father's Lodge. Father has always talked about it at home and the general impression son has received is that father is a power in the Lodge; that the Lodge really couldn't get along without father. Then comes disillusionment. He finds that father plays but a small part. He is resentful that father isn't on a committee (regardless of the fact that father has doubtless refused a dozen committee assignments!) that no one asks father's advice, that father just sits in Lodge and takes no part. The young man, disappointed, loses interest. Nothing can be done

about it now; much might have been done if father had given a more truthful impression before the young man joined.

And once in a while an impossible situation is created by a too proud father who tries to force his son forward too fast. Father is very proud of his Lodge. To have son in line, and eventually Master, would be a matter of much pride. He is continually prodding son to do more, speak more often, make suggestions, get known. He wearies officers with importunities to get son on this committee, do that piece of work. He bothers those with the present or future appointing power, trying to get a pledge of the appointment of son to the line. Gradually the Lodge gets the idea that if young Brown is appointed in line, it will be Brown Senior who will be the officer, with Brown Junior a mere voice for the old man. Result, Brown Junior gets the cold shoulder and—loses interest.

He is the wise father who permits son to live his own life in Lodge, without any help or hindrance from his elder brother who is also Dad!

No father who has had the uplifting spiritual experience of raising his son to the Sublime Degree but cherishes it in his heart. But there are many to whom the raising of a son means much who do not know just how valuable such an experience may be—and so they do not give a thought to the possibility that they may play the Master's part in a third degree in which the son is to be the candidate.

"I never put on a degree in my life—I'm not a Past Master—I couldn't learn the work—the Master wouldn't let me. . . ."

In a majority of American Grand Jurisdictions the Master may put any qualified brother in the East to confer a degree, or any part of it. In a few, only Masters, Masters and Wardens or Past Masters may do any of the work. In the latter, of course, a father may not raise his son unless he has present or past Masonic office. But in most Jurisdictions a father may raise his son, if he will learn his part and convince a Master that he knows it. Indeed, in these jurisdictions, Masters are usually eager to have fathers raise their sons, knowing what tender sentiments cling about the ceremony and sensing that the brethren enjoy seeing and hearing it.

It involves some labor. But it is labor well invested and the happy memories thus produced can be evoked at will by both father and son during the father's life, by son through many subsequent years. There is no more certain way to make sure that a young candidate will value that which his father values than to give the obligation with the voice which the son has learned to revere.

Occasionally a Master, a Past Master, or a Grand Master has opportunity to give his son the work; here, indeed is the full flower of that Masonic sentiment which

adds to fatherhood and sonship the brotherhood of the Masonic Lodge. For when father not only raises his son but is in the East during the whole degree, then indeed is an ineradicable impression made on the newly-raised brother.

Once in a long while a Past Master requests the privilege of conferring all three degrees on his son. It is at least open to discussion whether this feat of memory does not frustrate the very end it is desired to attain. If Worshipful Brother Jones confers the first, and Senior Warden Brown the second degree, and then the candidate hears his own father's voice in the third degree, will he not be the more impressed than if it is the same voice in all three degrees?

It is not a matter any one can settle, except the father and the son involved. But it bears thinking through by the father ambitious enough, and ritualistic enough, to contemplate putting on all three ceremonies.

"Should I instruct my son in Masonry between his degrees? Or should I leave him to others?"

Again, a question each must settle for himself. But on the principle that a physician is usually less competent with his own family than a stranger, because of his intense personal interest, it may easily be argued that a son will receive instruction more patiently and learn the better from another than from his father. It is undeniable that the more men of mature years the young man finds interested in Masonry, and in him, the more apt is his opinion of the Fraternity to soar to greater heights. Yet circumstances may dictate the contrary—the instance is recalled of a young man who stuttered badly. With his father he spoke naturally, easily; with strangers haltingly. For any one else to have attempted the instruction, or to have conducted the examination in open Lodge, would have been tragic. But as a general rule son learns more easily and quickly from another than his father.

Finally, let it be said; there is much in Freemasonry that crawls into a man's heart and nestles there—much that he will not admit to any but himself and his God. It is the great strength of the Fraternity that she creates such sentiments and holds so many hearts in a bond too strong for breaking, too tender for telling. No part of that bond is greater, tighter or tenderer than those strands which unite in brotherhood a father and a son. It is something to look forward to—it is something to exult in having—it is something to keep in memory's precious gallery of pictures, to take out and muse in after years with loving and gentle thoughts.

Happy the father with the Masonic wisdom to make the bond mean as much to his son as it does to him; happy the son with the wit to see how much it may mean to the older men, and, therefore how much that is high and holy it man mean to himself.



CHARTER—WARRANT

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Among several meanings of the word "warrant", the Standard Dictionary gives the following: "That which gives authority for some act or course; sanction; authority." It defines "charter" as: "A writing issued by the authorities of an order or society empowering certain persons to establish a branch or chapter."

The two words are thus interchangeable in meaning. "Warrant" is more largely used in Great Britain; "charter" is more common in America. Both words to Masons in America, Scotland and Ireland now mean the legalizing and empowering document issued by Grand Lodge to brethren for the formation of a new lodge. In England a warrant for a new lodge is issued by the Grand Master, not the Grand Lodge.

The first Masonic charter, so far as is known, was that issued by Prince Edwin, with the consent of his father, King Athelstane, at York, in 926 A.D. This charter, told of in numerous copies of various old Masonic Constitutions, or "The Old Charges", provided fundamental right of Masons to assemble, work, take apprentices, make their own laws, have their own organization. It is, in the thought of many, the fundamental landmark of the Craft.

But to modern Speculative Masons, the charter of a lodge is a document, setting forth the consent of Grand Lodge that certain brethren become the Master and Wardens of a new lodge, and that the new lodge is of right and of necessity must be, recognized as an equal by all other lodges, with no authority over it and its Master except Masonic law, the Grand Master and the Grand Lodge.

The charter of a lodge is so important that, according to common Masonic practice, it must be present in the lodge-room whenever a lodge is open. Proceedings had without the physical presence of the charter are generally considered null and void.

There is one small exception usually made, perhaps more by closing eyes to it than from any real authority. A visiting Mason may ask to see the charter of the lodge he would visit. It is as much his right to make certain of the legitimacy of the lodge he would enter, as it is the right of the lodge to make certain that he is a member in good standing of a lodge working under a recognized Grand Lodge. In satisfying the request of a visiting brother, the charter obviously must be brought from the lodge room for his inspection. It is improbable that any Grand Lodge would rule that "no lodge" existed during the time the charter was absent from the room for such inspection purposes.

Chartered lodges began with the first or Mother Grand Lodge. Prior to 1717 most lodges were of the "time immemorial" classification. Stone masons working on a great cathedral had their organization, meeting in the lodge (building) erected to hold tools and supplies, meeting place for meals, perhaps at times a dormitory. Their common work, common aims and, as the speculative or ethical teachings arose in their assemblages,

common ideals, were a sufficient bond. Apprentices were accepted only at intervals; apprentices served seven years before being tested by making each his "Master's Piece", which, if it was satisfactory, enabled him to become a Fellow of the Craft, or full fledged Mason. There was no pressure of applicants from without, no great desire on the part of non-Masons to become stone masons, except as some lad, (or his parents for him), wanted to become an apprentice.

Hence a charter for a lodge was unnecessary. As the Craft gradually changed from operative to speculative, Masons still held together by the common bond of their interests and their knowledge of the secrets of the Craft.

But with the formation of the Grand Lodge, a new idea took form. In 1717 a regulation (Number 8 of the original 39) adopted by the new Grand Lodge, read: "No set or number of brethren shall withdraw or separate themselves from the lodge in which they were made brethren or were afterwards admitted members, unless the lodge becomes too numerous; nor even then, without a dispensation from the Grand Master or his deputy. And when they are thus separated, they must either immediately join themselves to such other lodges as they shall like best, with the unanimous consent of that other lodge to which they go (as above regulated) or else they must obtain the Grand Master's warrant to join in forming a new lodge.

"If any set or number of Masons shall take upon themselves to form a lodge without the Grand Master's warrant, the regular lodges are not to countenance them, nor own them as fair brethren and duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves, as the Grand Masters shall in his prudence direct, and until he approves of them by his warrant, which must be signified to the other lodges, as the custom is when a new lodge is to be registered in the list of lodges."

The use of the word "regular", above, is not in the sense in which it is now usually understood. To moderns "regular" and "irregular" are opposites. To the Masons of 1717 a lodge was "regular" when it had a charter, in the sense that it was "*sub regula*"—that is, had come under—the Grand Lodge. Many "time immemorial" lodges did not immediately ask for, or receive, a charter; this did not make them "irregular" but only non-regular. The lodge at Fredericksburg, in which George Washington received his degrees, was a "time immemorial" lodge without a charter at the time it made a Mason of Washington. Five years after that event it asked for and received a charter from the Grand Lodge of Scotland.

There are further etymological differences between our use of words, and their meanings as understood by our brethren of 1717. An American Mason knows charter, or warrant, to mean the *document* given by Grand Lodge, creating his own lodge and in its possession.

Our early brethren at first understood no more by the word "warrant" than we understand by the word "per-

mission"; the written document was not at first held necessary. The Grand Master, his Deputy, or some brother empowered by the Grand Master, gave *permission* to certain brethren to form a new lodge. When the Grand Master gave this authority to another, that authority was contained in a paper termed a deputation. But a deputation is not a warrant or a charter—it is merely the authority given by the Grand Master to another brother to act for him in "warranting"—giving permission to—certain brethren to be a new lodge.

While modern warrants, as instruments of Grand Master and Grand Lodge, began in 1717, when the first Grand Lodge was formed, long before that warrants or charters were issued by Kilwinning Lodge of Scotland.

Just how old "Mother Kilwinning" is has been often disputed; few will cavil, however, at the statement that she is undoubtedly as old as the fifteenth century and may be older.

Mother Kilwinning chartered a number of lodges, thus acting as a Grand Lodge before there was a Grand Lodge! The daughters of Mother Kilwinning all took her name as part of theirs and thus there came into being Cannongate Kilwinning, Greenock Kilwinning, Cumberland Kilwinning, and others, some of which are still on the register of the present Grand Lodge of Scotland.

The Grand Lodge of Scotland was organized in 1736. Kilwinning for a time became a lodge under the Grand Lodge. In 1743 it petitioned Grand Lodge for recognition as the oldest lodge in Scotland. On the ground that because the old documents, minutes, etc. of Kilwinning lodge were lost, it could not prove its claimed antiquity, the Grand Lodge of Scotland refused to grant the petition.

Whereupon Mother Wilminning seceded from the Grand Lodge, and proceeded to charter more lodges, including one in Virginia and one in Ireland!

However, time heals all breaches. Just as the two rival Grand Lodges in England came together after more than half a century and in the great Lodge of Reconciliation in 1813 became one United Grand Lodge of England, so did Mother Kilwinning at last, in 1807, renounce all right of chartering lodges, returned to the fold of the Grand Lodge of Scotland, and brought her daughter lodges in Scotland with her!

The word "charter" has been too loosely used in the past for clarity in the present day understanding. Thus, antiquarians and historians of Masonic lore write of the "Charter of Cologne" as "the oldest Masonic charter." But this document was not really issued by some Masonic authority, giving certain rights to others. There is little belief in its being other than a clumsy forgery, made for what purposes any one's guess is as good as another's.

The document misnamed "Charter of Cologne" was purportedly written June 24, 1535: "a manifesto of the chosen masters of the St. John's fraternity, heads of the lodges in London, Edinburgh, Vienna, Amsterdam, Paris, Lyons, Frankfort, Hamburg, Antwerp, Rotterdam, Ma-

drid, Venice, Ghent, Konisburg, Brussels, Dantzic, Middleburg, Bremen and Cologne."

It was purportedly signed by these nineteen Master Masons in Cologne!

It sets forth various principles and practices of the order.

However, internal evidence that the document is spurious is so strong that no Masonic historian now believes in its genuineness.

The Larmenious Charter, or "Charter of Transmission", is another confusing use of the term. It is a document of interest to Knights Templar. It purports to be originally written in or about 1314, but was not published until 1804. It is generally considered to have been written by an Italian named Bonani, who fabricated the document as coming from the pen of "Johannes Marcus Larmenius of Jerusalem" supposed to have been the "Master of the Knights of the Supreme Temple". Its alleged purpose was to confer the Supreme Mastership of the Order of the Temple on another; its actual purpose seems to have been to attach a new order to an older one. Into that it is not necessary to go—the "charter" of Larmenius is not a charter in our understanding of the word, and its use in this connection has added to the confusion surrounding the subject.

Most modern charters given to a group to form and hold a lodge in a particular locality make the lodge stationary. Such a lodge cannot move to another location without permission of the Grand Master or Grand Lodge, a provision necessary to keep records and permit inspection. But there have been travelling warrants, usually issued to military lodges, empowering them to travel from place to place with the military forces to which they are attached. The first travelling warrant of which there is record in this country was given by the Grand Lodge of Massachusetts to one Abraham Savage, in 1738, to be used in the expedition against Canada; it was really more a deputation than warrant. In 1779, Pennsylvania gave a travelling warrant to a Colonel Proctor to open what in the document is called a "moveable lodge".

The charter of a lodge today is its symbol of legitimacy. It is its power to work, to make brethren, to do all that any lodge is empowered to do. It is its attestation that it is duly constituted, dedicated and consecrated, and is one among its sisterhood of lodges, with rights equal to all other lodges, rights greater than those of no other lodge.

By the granting of a charter a Grand Lodge offers the greatest of evidence of its belief in the trustworthiness and dependability of the brethren named as the principal officers, and the successors they are to install.

No greater disgrace can fall on a lodge than to have its charter forfeited; second only to this is the arrest of the charter, which the Grand Master may do if in his judgment wrong actions or contumacy have brought disgrace upon the Fraternity.

While a Grand Master may arrest (or take up) the charter, only Grand Lodge, which gave it, can forfeit it.

It is good to chronicle that both arrest and forfeiture of charter are very rare.

A lodge may give up its charter voluntarily, returning the instrument which brought it life to the Grand Lodge which gave it; this is occasionally, not often, done when circumstances have so dispersed the brethren that not enough remain to act as a lodge, or when indifference

among the survivors causes the lodge to become dormant.

The charter of a lodge is its life. The privilege of asking Grand Lodge for one is great. The responsibility of Grand Lodge is giving life to a new child in the Masonic family is heavy. The charter, as a result, becomes the most venerated and loved of Masonic life is lived in its shadow.

WHITHER ARE WE DRIFTING?

By M.W. DR. J. S. BATTYE, *Grand Master, Western Australia*

For any organization that is spread throughout the world, and consequently has a world outlook, the present situation is full of perplexity and the future is both doubtful and disturbing. During the last world war one of the questions most frequently asked was what are we fighting for? The late Archbishop Temple said that it was not a dog fight between national imperialism; it was a struggle between two incompatible ways of life. Surely it would be reasonable to suppose that those who fought side by side in the allied cause were desirous of that kind of victory that would bring happiness back to the world. And yet today the incompatibility is just as great between Western and Eastern ideologies as it was during the war between the Allies and Germany. We fought for victory certainly and obtained it. But surely victory meant more than merely subduing the enemy. Surely we did not mean it to be barren of any results. In a book published in 1941 by W. E. Sangster, the author set out the opinions of various statesmen as to what they envisaged in the word victory. Mr. Churchill said we were fighting for security, and the present Prime Minister (Mr. Atlee) that we were fighting for peace; Arthur Greenwood for a new order, and Lord Halifax for progress; Stanley Bruce for justice, and Anthony Eden for freedom; Sir Archibald Sinclair for decency, and McKenzie King for democracy.

When we look over the world and world affairs today, can we honestly say that we have achieved any of these results. Are not the differences and dissensions amongst nations still as great as they have ever been, and is not that altruistic desire for a higher and better civilization rapidly giving way to the same selfish materialism that so largely helped to throw the world into the cauldron of war for two generations. We are all perplexed and sometimes despairing. If victory in two world wars cannot give us that security, peace, freedom and democracy that we fought for, what can?

Is there any ground for hope? If not, what relief is there from despair? I think the remedy lies in our own hands. If, as individuals, peoples and nations we could turn our minds from the drab and selfish materialism of life, and look towards those things that are of God and from God, our difficulties could be solved and the attainment of universal peace and the brotherhood might be assured.

Two thousand years ago a still small voice sought to change man's attitude toward life from a state of

harshness, selfishness and nationalism to one of love, thoughtfulness and brotherhood. This new religion, beginning in the East, rapidly spread Westward and European political structures were built upon it. Nowhere did those principles take root more deeply than in Britain and, as the world grew, amongst English speaking peoples. We have not always followed the teaching with that sincerity that we should. Down through the centuries there have been periods of forgetting God, but still all the time there has been an advance on the part of Western European peoples towards that higher civilization envisaged in the Sermon on the Mount. In fact until 60 years ago the teachings of the Man of Galilee were perhaps vaguely the basis of all civilized political structures. Then there arose an atheistic and tyrannical movement that neither believed in God nor respected the sanctity of human life. That movement, cradled in one great Eastern European nation, has spread, principally through illiterate people, beyond the confines of its own country. And so the world is faced today with one of the most deadly human ideologies, which is infiltrating its theories into every phase of human activity. With that infiltration in other countries we are perhaps only remotely concerned, but we are very deeply concerned with its effect on our own Commonwealth. This evil influence has already infiltrated itself into many activities and institutions throughout the world, and in our own Commonwealth. There are creeping in subversive elements that would set up a tyrannical form of Government, destroy the rights of citizens, and make of any country, in which they get the upper hand, a country where life itself would be reduced to a condition of slavery. We are liable, in Freemasonry, just as in any other institution, to have to face such an infiltration. It therefore becomes of paramount importance to remember the tenets and principles of Masonry and the obligations that we took when we entered the Craft—to believe in God to honor the King, to obey the laws, to allow freedom within the law to our fellow men, and to be true to the ideals of our native or adopted land.

We are reaching a stage in the history of the Community as a whole when this ideology which is destroying the body politic must be opposed with all our heart and soul and strength. I am not talking politics; I am talking about those things that are sapping the vitality of the Commonwealth and that should be opposed, not

only by every right-thinking man in our own country, but by every right-thinking man in every country of the world. As far as Freemasonry is concerned, the tenets and principles to which we have pledged ourselves are those of Sincerity, Charity, Toleration, Humanity, Brotherhood and Peace. Are we going to allow any subversive element to come amongst us and by their actions take away all these qualities and leave us, more or less, in a state of slavery? Are we to be at the domination of any outside force or are we to live as the Great Architect intended we should live as human beings, serving God, doing justly to man and preserving peace.

I am speaking seriously because I believe that the time has arrived when it is necessary for everyone with a desire for the well-being of the Community to speak seriously if the canker in our midst is to be removed.

I believe seriously that this Commonwealth is in danger of the invasion of subversive elements. I believe that they have made their presence felt in other institutions throughout this Commonwealth. They may get

into Freemasonry. Every one of us should be up and doing to see that they do not. Freemasons should stand four-square for all that is true and honorable and strive to do their best for their fellow men, and so endeavor to make the world better for the fact that they have been privileged to live upon this earth. Its influence should be turned against any movement whereby the people, as a whole, would be called upon to suffer because a few have the desire to secure all power and authority. Think it over.

The challenge comes to Freemasonry, as to every other respected institution, to carry out its principles and take care that within its ranks there shall be no subversive elements to upset the happiness of the community in which we all dwell. With the church, our task is to keep things on an even keel, so that by God's grace and by the dissemination of high principles we can wipe out the evil influence that is trying to spread its wings over the Commonwealth of Australia.



MASONRY ALIVE IN SPAIN

Masonry no longer exists in Spain as an organized movement; its 5000 members have been murdered or jailed without trial or have fled, two of the fraternal order's top Spanish leaders charged here recently.

The story of persecution that, as told, recall the history of the Spanish Inquisition, was unfolded by Dr. Justo C. Fernandez, sovereign grand commander of the Supreme Council of Spanish Masons, and Col. Vincente Guarner, lieutenant grand commander and former operations officer of the Spanish Republican Army.

Both men, living in exile in Mexico City now, made the accusations against Franco's government following their arrival at the Hotel Statler, as special guests of the 136th annual meeting of the Supreme Council, 33rd degree, of the Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, in Boston recently.

Although pointing primarily toward the oppression of Masons, Col. Guarner warned also that persecution of Protestants has grown recently to a degree which he called, "frantic in its intolerance."

Despite efforts to stamp out every vestige of Masonry, Col. Guarner and Dr.

Fernandez, who escaped Spain seven years ago, declared underground Masons still exist and keep the order's Mexican headquarters informed of what goes on under the Franco dictatorship.

Melvin M. Johnson, sovereign grand commander of the northern jurisdiction here, outlined the order's plans for next year at the meeting; Mrs. George Bushnell, wife of the chief justice of the Michigan Supreme Court, entertained at the Algonquin club, and nearly 2000 members attended the grand convocation dinner.

The 33rd degree, highest honor in Masonry, was conferred upon 142 candidates at the grand ceremonial.

URGE MASONS FIGHT TOTALITARIANISM

The totalitarian threat to individual liberty, the church and Freemasonry has forced a new interpretation of Masonic laws forbidding the participation in politics, the highest official of the Northern Masonic Jurisdiction asserted in his annual allocution.

In a thumping condemnation of communism, Melvin M. Johnson, sovereign grand commander of the Ancient Accepted Scottish Rite, read the statement of Masonic policies and program,

putting the fraternal order on record as an unequivocal foe of totalitarianism.

"The church, Freemasonry and individual liberty escaped disaster from Fascism by victory in a fighting war," he warned. "They are confronted today by the even more sinister menace of godless totalitarianism which is waging war against principles which have been fundamental to the welfare and progress of liberty."

"The assault on free people everywhere should not be discounted because, to date, it has not been a shooting war. Masonry must take a bold stand as it always has done, in the defense of liberty. That duty transcends and does not trespass upon the issues of aloofness from discussion of religious creeds and partisan politics."

"It is the right and duty of a civilization to protect itself against violence and conspiracy. Likewise, it is the right and duty of Freemasonry, which has been a mighty factor in building our civilization, to join in its protection."

"If Anderson's (the Masonic) Constitutions, or any other, forbids the exercise of that duty, then the time has come to put them in the waste-basket."

He urged Freemasons to become leaders in the world, who would seek to foster that understanding, "because the

world needs nothing more than the type of leaders which Freemasonry can give it."

Johnson reaffirmed, however, the Mason's historic ban on discussion of religion, while stressing that the ban was on that portion of religion that would be controversial.

Distinguished guests who were received into the Supreme Council included Lord Saltoun, M. C., of Scotland; the Rt. Rev. Lewis W. B. Broughall, bishop of Niagara, Canada, and O. S. Stanton, Stuart H. Lees, James H. Winfield, C. Laurie Ells, Fred L. Wallace and Walter H. Russell, all of Canada; Frederic Stevens of Manila, Philippines; John T. Rice of Texas and Col. Vincente Guarner and Dr. Justo C. Fernandez, lieutenant and sovereign grand commanders of the Spanish Supreme Council in exile in Mexico.

ESTATE LEFT TO CHARITY

Albert G. Hollander of Evansville, Indiana, prominent in civic affairs and active in the York and Scottish Rites as well as collateral Masonic organizations, died recently leaving his entire estate of over \$100,000 for benevolent purposes. One-fourth of his estate goes to the Indiana Masonic Home and one-fourth Temple, A.A.O.N.M.S., of Evansville, to the Crippled Children's Fund of Hadi and the remainder to the charities of the *Evansville Courier*, with which newspaper he had long been associated and of which he was vice president at the time of his retirement in 1945.

NEW MASONIC TEMPLE

Arrangements are being made by Masonic authorities in Chattanooga, Tennessee, to build a new Masonic Temple. The plans were considered at a meeting of representatives of the local and county Masonic Bodies and hope was expressed that the campaign would start on or about October first to raise sufficient funds for the project.

The present Temple came into the possession of the local Masonic Bodies by purchase from the Mountain City Club in 1900 and was remodeled for Masonic use. About 1922, additional improved property was acquired next to the Temple, and it is contemplated that the proposed Temple will be built on this land. The Chattanooga Masonic Temple, Inc., is in control of the Temple properties, a practice which has worked well, according to the *Masonic News* of Chattanooga.

LOWELL THOMAS

Inquiries have been made as to the Masonic affiliations of Lowell Thomas, the well-known lecturer and commenta-

tor. Mr. Thomas was made a Mason in St. John's Lodge, Boston, Mass., on February 7, 1927. Since both Massachusetts and New York Grand Lodges permit dual membership, Mr. Thomas is also a member of Kane Lodge No. 454 of New York City.

300 ATTEND MASONIC CLUB PARLEY

Business sessions of the four-day 42d annual convention of the National League of Masonic Clubs got underway at the Copley-Plaza, Boston, recently, with more than 300 delegates from all sections of the country attending.

J. Earle Kelton of New York, national president, presided at the all-day sessions, which were opened by William R. Welch of Allston, convention chairman.

The day's program was devoted largely to the reading of reports and the consideration of new by-laws, and ended with an informal dance for delegates and their wives at night.

Highlight of the program was the election of officers in the morning and the national president's banquet at 7 P. M., with Senator Leverett Saltonstall as the principal speaker.

New officers nominated to be formally elected include: Jack K. Collings of Englewood, N. J., president; Ralph Schoonmaker of Cleveland, deputy-president; Emil Goldhaber of Philadelphia, Walter Lord of Brooklyn and Charles M. Walker of Atlanta, vice-presidents, and Arthur B. Eaton of Philadelphia, secretary-treasurer.

KING GEORGE HONORS THE EARL OF SCARBROUGH

King George VI has honored the Earl of Scarbrough, Deputy Grand Master of the United Grand Lodge of England, by appointment as a Knight of the Most Noble Order of the Garter, said to be the oldest of all lay Orders of Chivalry in Europe and the highest of the most ancient order of knighthood in England.

The Duke of Devonshire, Grand Master of the Grand Lodge, who is a Knight of the Garter, designated his Deputy Grand Master for the preferment to the King. The Earl of Scarbrough is the first Deputy Grand Master of the Craft to be the holder of the distinguished appointment concurrently with the Grand Master since 1861. All of the Grand Masters of the Grand Lodge of England have been Knights of the Garter since the union of the two Grand Lodges.

The Order is said to have been founded between 1344 and 1350, by Edward III. The legend attributed to the adoption of the garter as the Order's emblem in-

cluding its motto is well known and has great moral significance: "*Honi soit qui mal y pense*," or "Shame to him who evil thinks of it." It was established in honor of the Holy Trinity, the Virgin Mary, St. Edward the Confessor, and St. George of Capadocia, the last being the special saint of the Order. It was first known as the Order of St. George, which name it went by until the reign of Edward VI (1547-1553), when it became known also as the Order of the Garter.

The original number of Knights of the Order was 26 and this number is retained except that, in 1786, by statute under George III, the princes of the blood are admitted as supernumerary members.

NEW GRAND COMMANDER

A. Kenneth Martin of South Weymouth was elected Grand Commander of the Grand Commandery of Massachusetts and Rhode Island Knights Templars, at the 45th annual conclave at Masonic Temple, Boston, recently.

Other officers include Robert G. Wilton Jr., Boston, deputy grand commander; J. Herbert Hines, Wollaston, grand generalissimo; Charles F. Fairbanks, Lowell, grand captain general; Frederic W. Kennedy, Wellesley, grand senior warden; Harry M. Taft, Providence, grand junior warden; Luther L. Weller, Lexington, grand prelate; Victor V. Sawyer, Wollaston, associate grand prelate; Charles W. Henderson Jr., Boston, grand treasurer; George A. Weeks, Dorchester, grand recorder; Kenneth H. Earle, Providence, grand standard bearer; Mortimer W. Schroeder, Everett, grand sword bearer; W. Howarl Mills, Hingham, grand warden; Thomas A. Booth, New Bedford, grand captain of the guard; Herbert F. Sawyer, Boston, grand sentinel; Stephen C. Wolliver.

EQUALITY

Freemasonry is alluring not only to the Mason but to the non-Mason, because of the way it gathers together man of every type, of varied training and profession, of social status as far asunder as the poles, and unites them in a great fraternal fellowship. Men of lowly rank can meet on a common level with those exalted by official and social dignity. All recognize their brotherhood. Masonry teaches its members to regard men for their moral worth, not for their social distinction; and brotherly love expresses itself in a firm grip of the hand, a kindly look, and an attitude of standing together shoulder to shoulder.

GRAND LODGE OF BRAZIL

Under date of August 11, 1948, Grand Secretary Raul de Miranda Pinto of the

Grand Lodge of Minas Gerais in Brazil writes that a Grand Lodge of Brazil had been inaugurated largely by brethren who formerly belonged to the Grand Orient of Brazil. It seems that the 1947 elections in the Grand Orient did not suit some of the brethren and they withdrew and, with other discordant elements, formed the Grand Lodge of Brazil, which is clearly clandestine and irregular, and ought not to be recognized under present conditions. There probably will be no opportunity to correct this situation so far as this so-called Grand Lodge is concerned.

He also writes that the Grand Lodge of Tamaulipas in Mexico has denounced its treaty with the Grand Orient of Brazil, and does not now recognize that irregular body.

Gradually, the Masonic situation in these Latin countries is improving, but it will be a considerable while before all matters are thoroughly and correctly clarified.

WHY CANNOT ROMAN CATHOLICS BECOME FREEMASONS?

So far as Masonic Constitutions are concerned there is nothing whatsoever to prevent Roman Catholics being initiated into our Order.

In fact at least one Pope, (Pius IX), many cardinals and superiors of religious orders have belonged to Masonry. In Ireland there was even a Lodge exclusively for Roman Catholic priests.

Lord Petre, who was at one time Grand Master of the Grand Lodge of England, was considered a Roman Catholic "leader" in Great Britain. Honorable Claude Denechaud, first Canadian to be elected Grand Master of Canadian Masonry, was a practising Roman Catholic and he is buried under the altar of the Parish Church at Berthier-en-bas.

Daniel O Connell, the champion of Irish independence and of the Roman Catholic Church, was Master of a Masonic Lodge.

However the Roman Catholic Church, through Papal bulls proclaimed in 1738, 1751, 1814, 1832, 1846, 1865, 1869, 1884, 1890 and 1892, forbade all Roman Catholics under penalty of excommunication from belonging to Masonry, though there is absolutely nothing in Masonic ceremonies that might be offensive to the most devout Roman Catholic. This statement is not ours. It is that of the Earl Grey, Marquis of Ripon, a past Grand Master of the Grand Lodge of England who became, in his late years, a convert to the Roman Catholic Church. You will find it quoted in booklet No. 229 published by the Catholic Truth

Society of England. Its author is Jesuit Father Hubert Thurston.—*Masonic Light* (Canada)

All Sorts

INGRATITUDE

A worried man walked into the office of the Rent Control Administrator and asked if anyone could tell him who his landlord was.

Clerk: "Your landlord is the man you pay rent to."

Man: "I don't pay no rent. You see 'bout nine years ago I found me a vacant house and moved in. I been there ever since and I ain't pay no rent."

Clerk: "Well, then, what are you worrying about? You have no complaint."

Man: "Yes, sir, I have, if somebody don't fix that roof, I'm gonna move out."

CONFUSION

An old lady approached a postmaster and said: "I've been expecting a package of medicine for a week back and it hasn't come yet."

"For a weak back?" asked the postmaster. "What do you take for it? I have a weak back myself."

"I'm not interested in your back," replied the lady. "What I want is a package of medicine."

"Very well," said the postmaster, "please fill out this form and state the nature of your complaint."

"Well," said the irate woman, "if you really must know, it's gas on my stomach."

HIS MISTAKE

Policeman: "Here, here, where did you get that rug?"

Tramp: "Bless me, cop, I didn't steal it. A lady up the street gave it to me and told me to beat it."

You may never smoke, drink, or chew and live to be 100, but why do it?

Why does a bald-headed barber try to sell you hair tonic?

When Uncle Sam lived within his income—and without so much of ours—they were the good old days!

Some women in slacks remind us of that popular slogan, "So round, so firm, so fully packed."

The present controversy over long skirts certainly covers the subject.

At a wedding reception a friend of the bridegroom decided to find out whether

anyone in the receiving line knew what the hundreds of people filing past were saying. So, as he moved along, he murmured, "My grandmother died today."

"How nice!" "Thank you so much!" "How sweet of you to say so!" were the responses to his announcement. No one had the slightest idea of what he said. Least of all his friend, the bridegroom, who shook his hand warmly and exclaimed joyfully, "It's about time you took the same step, old man!"

We hate to be critical of the spring's young love-dream, but we sort of wish our feathered friend who starts calling "Phoebe" outside our window at 4:30 A. M. would up and marry the girl.

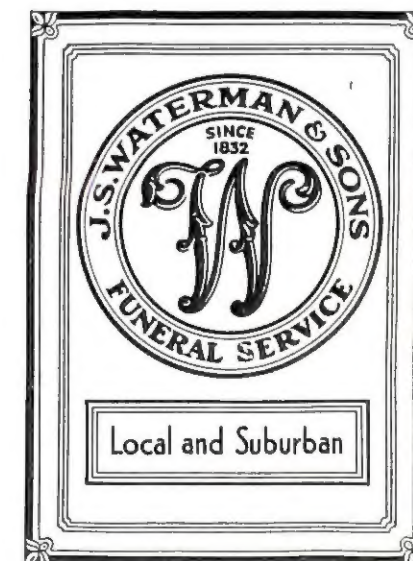
HOPE HE FINDS IT

The first grade teacher gave a new pupil a form to take home for his mother to fill in the date of his birth, parents' names and so on. Early the next morning he came into the schoolroom crying. When the teacher asked him what was wrong, he sobbed, "I lost my 'scuse for being born."

THE SECRET OUT

Pastor Peterson was very popular because of his short sermons so his congregation was astonished when one Sunday he preached for 45 minutes without stopping. At dinner, his mortified wife asked him what had happened.

"Well," confessed the pastor ruefully, "before I begin preaching, I always slide a cough drop under my tongue. When it melts, I know it's time to stop. This morning, I grabbed a suspender button by mistake."



A Hint to Masters:

A PLAY

“As It Was Beginning”

Boston 1733

Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.

By M.W. REGINALD V. HARRIS, K.C., P.G.M.
Grand Historian of the Grand Lodge of Nova Scotia

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the MASONIC CRAFTSMAN it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the CRAFTSMAN may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

New England Masonic Craftsman
27 BEACH STREET BOSTON, MASS.